MINUTES

—OF THE—

MUSKINGUM

Baptist Association,

HELD WITH THE FRIENDSHIP CHURCH,

LICKING COUNTY, OHIO,

August 26th, 27th and 28th, 1870.

ZANESVILLE, OHIO.
PRINTED AT THE COURIER STEAM JOB OFFICE.
1870.

Post Office Address of Ministers.

Thomas Harper, Lexington, Perry County, O.
John Crabtree, Fallsberry, Licking County, O.
Cephas McLelland, Jacksontown, Licking County, O.
Samuel Meredith, Linville, Licking County, O.
John J. Vanhorn, Zanesville, O., box 926.
Samuel Moody, Deavertown, Morgan County, O.
Reuben Skinner, Pike, Perry County, O.
John Parker, Ewing, Hocking County, O.
Alexander Teal, Cumberland, Guernsey County, O.
James Janeway, McConnellsville, Morgan County, O.
S. C. Smith Winchester, Preble County, O.
E. Stephens, Florence, Boone County, Kentucky.
David G. Barker, Ewing, Hocking County, O.
Jehu Byrnside, Upper Falls of Cole, Kanawha Co., W. Va.
Samuel Williams, Urbna, Champaign County, O.
Ephraim Barker, Hopewell, Muskingum County, O.
Peter Ogan, Cumberland, Guernsey County, O.
Philip McInturf, Davistown, Green County, Pa.
John A. Thompson, Lebanon, Warren County, O.
Wm. Butler, Clerk, West Zanesville, Muskingum County, O.
John Bolin, Agent Watts & Rippon's Hymn Book, Licking Valley, Muskingum County, O.

PREACHING ON THE STAND.

Friday P. M.—Elder L Kagy, Romans IX : 29.
Elder McInturf, John VI : 47.
Saturday—Elder D. Scofield, Eph. III : 7, 8. Elder E. Barker, Eph. II : 1-9. Elder J. Prichard, Hosea XIII : 9. Elder J. Crabtree, 1st Timothy I : 15.
Sunday—Elder W. Butler, Isaiah LXII : 1. Elder J. A. Thompson, Titus II : 11-13. Elder S. Williams, Matthew XI : 28-30. Elder P. McInturf, Isaiah XLII : 4.

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Muskingum Baptist Association,

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AUGUST 26TH, 27TH AND 28TH, 1870.

According to appointment last year, the introductory sermon was preached by ELDER DAVID G. BARKER, from 2d Timothy, I: 9-10.

The letters of the several Churches were called for by the former Moderator and read, and the Messengers' names enrolled, as follows:

Churches & Messengers. Names.	Ministers and Times of holding Meetings.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total	Contributions
FALLS OF LICKING, *Muskingum Co.*–Alexander Prior, Ezekiel Lynn, Wm. Butler	John Crabtree, 2nd Lord's day	1	2		1		3	57	The List of the Contributions of each Church was lost.
HOPEWELL. *Perry County.*–John Barker, Alex. Melick, John Forsythe	Ephraim Barker, 1st Lord's day				1		1	27	
FRIENDSHIP, *Licking Co.*—Sam'l Meridith, Henry Gutheridge, Jeremiah Grove	Benjamin Lampton 3d Lord's day in every other month	1						52	
UNION, *Perry Co.*—Sam'l Buriff	S. C. Stover, 4th Lord's day							17	
LANCASTER, *Fairfield Co.*—Jonas Fartig, George Starner	2d Lord's day.				1		2	22	
LEXINGTON, *Perry Co.*—Thomas Harper	John J. Vanhorn, 4th Lord's day		1				1	30	
TIMBER RUN, *Muskingum Co.*—John J. Van Horn, George Burley, John Burley	John J. Vanhorn, 3d Lord's day	3				1		25	
BETHEL, *Noble County.*—Adam Jordan, Hiram Downey, John Jordan	Ephraim Barker, 4th Lord's day	3						27	
BEULAH, *Musking'm Co.*—Stephen Frances, Sampson Redman	John Prichard, 1st Lord's day							27	
UNIONTOWN. *Muskingum County.*— L. Richards J W. Moor	John J. Vanhorn, 2d Lord's day	4			1		1	20	
YORK, *Morgan County.*—David Black, Lazelier Burley	Louis Kagy, 2d Lord's day	2					1	14	
ZOAR, *Muskingum Co.*—David Woodruff	Ephriam Barker, 2d Lord's day				5			18	
MT. OLIVE, *Morgan Co.*—Milton Daugherty, John Croy	Louis Kagy, 1st Lord's day	1					1	18	

CONTINUED FROM THIRD PAGE.

Churches & Messengers. Names.	Ministers and Times of Holding Meetings.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total	Contributions
SCOTT'S CREEK, *Hocking County*—David G. Barker, Isaac Nixon, Albert Parker	John Parker, 2d Lord's day	2			2		2	63	The List of the Contributions of each Church was lost.
GOSHEN, *Muskingum Co.*—E. B. Garret, J. Crosier, T. Humphrey	John Pritchard, 2nd Lord's day						1	32	
HARMONY, *Perry Co.*—	Not heard from, as last year							10	
ENON, *Guernsey County.*—Letter, but no Messenger	John J. Vanhorn, 1st Lord's day	2						17	
PLEASANT HILL, *Licking County.*—John W. Painter, Mathew Porter, Samuel Rector	John J. Vanhorn and John Pritchard, alternately, 1st Lord's day						1	36	
JONATHAN'S CR'K, *Licking County.*—Thos. Ewers, Daniel Drumm, Daniel Norman	John Parker, & Daniel Scofield, alternately, 4th Lord's day	2					1	36	
EBENEZER, *Jackson Co.*—Jesse Madox	1st Lord's day							13	
MONDAY CREEK, *Licking Co.*—Samuel Croy, Samuel Rugg	D. G. Barker, 1st Lord's day	1	1					22	
LOST RUN, *Licking Co.*—John Pritchard, Louis A. Stephens	John Pritchard, 4th Lord's day							21	
FALLSBERRY, *Licking Co.* Wm. Painter	John Crabtree, 3rd Lord's day							15	
Total		22	4		11	1	15	619	

NOTE.—In the above table the Saturday preceding the Lord's day mentioned, is the day of busines in the several Churches.

Adjourned until 1 o'clock.

1 o'clock met pursuant to adjournment. Prayer by Elder Thompson.

1st. After calling the Messengers' names, the Association organized for the present session by choosing Elder David G. Barker, Moderator, and Elder Wm. Butler, Clerk.

2d. The Constitution and Articles of Faith were read.

3d. Elder John J. Vanhorn, Geo. Burley and Samuel Buriff, were appointed a Committee of Arrangement. The Messengers' of Friendship Church to arrange the preaching on the stand, and Hiram Downey, John Burley and John Forsythe to receive and distribute the funds.

4th. Newly constituted Churches were called for whereupon Lost Run Church and Fallsberry Church each presented a letter requesting admittance into the Association. They were received unanimously.

5th. Correspondence from Sister Associations called for and presented as follows:

Miami.—By Elder John A. Thompson and minutes.

Scioto.—By Elder Daniel Schofield and minutes.

Sandusky.—By minutes but no Messenger.

Pocatalico.—Not heard from.

6th. The circular letter called for Elder John J. Vanhorn, who was appointed to write, but failed to prepare a circular letter, the Committe of Arrangement were directed to select one, and report to-morrow morning. The corresponding letter, written by Bro. John Burley, was called for, read, and refered to the Committee of Arrangement,

7th. Corresponding Messengers to Sister Associations appointed.

Miami.—Elder David G. Barker.

Scioto.—Elder John J. Vanhorn.

Sandusky.—Elder David G. Barker.

Pocatalico.—Elder James Janeway.

8th. Elder John Prichard to write the circular and Bro. Louis A. Stephens the corresponding letter for next year.

9th. The Committee on Preaching report Elders Scofield, E. Barker, Prichard and Crabtree for to-morrow. Report received.

Adjourned till 9 o'clock to-morrow morning. Prayer by Elder Prichard.

SATURDAY, AUGUST 27TH, 9 O'CLOCK.

Association met pursuant to adjournment. Prayer by Elder Harper.

1st. Messengers' names called.

2d. The Committee of Arrangement reported the minutes of last year as the order of business. The report was received.

3d. The circular letter in the minutes of 1860 with a slight amendment and the corresponding letter were adopted.

4th. Visitation meetings arranged.

Falls of Licking.—Fifth Lord's day in October at the Lower House, Elders Prichard and Kagy, to attend.

Hopewell—Fifth Lord's day in April, Elder Prichard to attend.

Friendship—Third Lord's day in October, Elders Schofield and Prichard to attend.

Union—Fifth Lord's day in October, Elder Butler to attend.

Lexington—Fourth Lord's day in May, Elder D. G. Barker to attend.

Timber Run—Third Lord's day in May, Elders Schofield and D. G. Barker to attend.

Bethel—Fourth Lord's day in October Elder Kagy to attend.

Beulah - First Lord's day in November, Elders Tusing and Butler to attend.

Uniontown - Second Lord's day in October, Elders Crabtree and Van Horn to attend.

York—Third Lord's day in November, Elders Crabtree and Butler to attend.

Zoar—Fifth Lord's day in January, Elder Prichard to attend.

Mt. Olive—First Lord's day in October, Elders Meridith and Fisher to attend.

Goshen—Second Lord's day in November, Elders Thompson and Prichard to attend.

Pleasant Hill—Fifth Lord's day in October, Elders E. Barker and Meridith to attend.

Monday Creek—Fifth Lord's day in April, Elder E. Barker to attend.

Lost Run—Fourth Lord's day in October, Elders Prichard and Butler to attend.

Fallsberry—Fifth Lord's day in January, Elders Meridith and Butler to attend.

All the above meetings to commence on Saturday preceding the Lord's day mentioned at 11 o'clock.

5th. The next Association to be held with the Pleasant Hill Church in Licking County, to commence on Wednesday before the fourth Lord's day in August 1871, at 10 o'clock A. M., Elder John J. Van Horn to preach the introductory sermon and in case of failure, Elder W. Butler.

6th. Brother John Bolin is continued Agent of Watts and Rippon's Hymn Book.

7th. The Clerk is directed to record the Minutes from 1836 to 1838 inclusive.

8th. The Committee on funds report, $59.10 appropriated as follows: Minutes, $21; Clerk, $5. Correspondence Elder D. G. Barker $19. Elder J. J. Van Horn, $5.10; Elder James Janeway, $9; report received.

9th. The Committee on preaching report: Elders Butler, Thompson, Williams, and McInturf for to-morrow. The report was received.

Adjourned to the time and place above mentioned.

Prayer by Moderator. DAVID G. BARKER, Moderator,

WM. BUTLER, Clerk.

Price $20—850 copies.

CORRESPONDING LETTER.

The Muskingum Baptist Association to the Associations with whom she corresponds, sends the salutation of Christian love and fellowship:

BELOVED BRETHREN:—Through the covenant mercies of God, we are once more permitted to meet and to greet you through this, our annual epistle. We anticipate the coming of your messengers, that they may come to us fraught with the same glorious truth that is our stay and support, and like one of old we may feel to thank God and take courage. We have abundant reason to adore the name of our Heavenly Father for all His kindness shown us. Our minutes will inform you where our next Association will convene. May the Lord guide us all to the glory of His great name is the prayer of your Sister Association. Farewell.

Circular Letter.

The Muskingum Baptist Association to the Churches composing her body:

Dear Brethren in the Lord: According to our rule and former practice, we again address you through the medium of a circular, hoping the Great Head of the church may guide us by His Holy Spirit, that we may speak to you in a way that will be honoring to His name, and edifying to His children; and as the subject of the circular is one that has been often and much talked of, we first of all wish to impress upon your minds the idea that we do not wish to agitate the question, disturb or distress any of the churches or children of Jesus Christ, but pray the Lord to give us light and lead us into an impartial investigation of the subject, hoping that we may all, in a good degree, arrive at a oneness upon the same, that we may indeed keep the unity of the Spirit in the bond of peace. The subject referred to is Baptism, upon which there have been many volumes written, (both by christian and anti-christian writers,) whose efforts were to show what it was, and who was a proper subject, &c., of which we have but little to say at present, believing those we address to be of one mind on that part of the subject, yet there does appear to be a lack of oneness, (both in opinion and practice) among the churches of our body in regard to receiving subjects into the bosom and full fellowship and privilege of the church, who have been previously baptized by one not of our faith. Some appear willing thus to receive, others are unwilling so to do. Now, brethren, one of those positions is wrong; if it is right to receive members in this way, it is wrong to oppose those coming in that way. Now let us carefully and prayerfully examine and see if we cannot arrive at a satisfactory decision which of those positions is on a solid foundation and which is upon the sand.

We will first look at the side of the question in favor of receiving members baptized by other denominations, and see where it may lead us, we need not say where it may land us, for the landing or stopping place is hard to define. For if we say, as is often said, that it is right to receive the New School Baptist, another more influenced by the Campbellite may say the same of them, another may speak of the Dunkard, another of the Methodist, and so we may go until we have passed the wildest, bewitched Mormon, and yet we are like a ship driven with the wind upon the broad water, without either helm or mariner to guide her to any definite port. Brethren, to say the least of it, is it not like building upon the sand or taking a leap in the dark?

We will now turn to the other side of the question; and here we think we have a very different foundation whereon to stand; here we think we see a line drawn, ensampler given, land mark standing, (in the language of Solomon,) a garden, enclosed, a spring shut up, a fountain sealed; we see a people not to be recorded among the nations, a separate people; an Israel who dare not mingle with the nations of the earth in the administration of the ordinances given them by the great God of Israel. We see national Israel, (the type and shadow of spiritual Israel,) when any of her children sought to alter, go beyond, or stop short of the duties assigned them, they met a sharp rebuke. Korah, Dotham and Abiram gather-

ed their men and came before Moses aud Aaron, saying, (in substance, as the world now says, to the church): Your arrangements are too stringent, seeing that the Lord is with us all, we will beat part with you in the administration of those things. Uzziah put his hand to the Ark, but the disapprobation of heaven is not now revealed by fiery flying serpents, sudden death, opening earth or devouring fire

But the Apostle, in referring to those things, says they happened unto them for ensamplers, and are written for our admonition, upon whom the ends of the world are come.

We think these things show us the arrangement of God with Israel of old dare not be disregarded, and there was no mingling in the administration of their sacred rights, not even among their own tribes, (not to speak of other nations,) but each had their several duties assigned them.—Moses was admonished to make all things according to the pattern shown. The kingdom spoken of by Daniel has been set up; the Lord has established his church—has given her her ordinances and officers according to his own will.

Paul says: Eph. iv; 11, 12, 13, He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, &c. Now we think it evident that all the ordinances belonging to this kingdom or church must be administered by those of the church, not by those out of the church, the chosen of Jesus Christ, which compose His church are separated from all other people. What think ye that the Great and All-wise God has chosen himself a people, a seed that shall serve Him, set apart, separated sanctified, and by one offering, forever perfected them that are sanctified, and made them kings and priests unto himself; and yet left part of the administration of the sacred ordinances given them to other people. Brethren, this will not do Achan coveted and procured a Bayblonish garment, but the Lord suffered him not to wear it in the camp of Israel Certain vagabond Jews undertook to cast out evil spirits in the name of Jesus whom Paul preached, but they failed, and fled from the house, naked and wounded

We are aware the question may arise, what shall we do when there shall come unto us and give us satisfaction that they are born of the Spirit of God, and shall tell us that they have been baptized by some one not of our faith and order, and wish not to be baptized again Brethren, we know that if there was no answer to give, such cases would be trying on the hearts of the little ones; for children born of the same spirit love to be together. But let the church, both by word and action, say the Lord's portion is his people; the sacred ordinances He has given them cannot be administered by others; then that meek and submissive spirit in the breast of that loved one would respond in language like this: It is the Lord's prerogative to choose and arrange, it is my privilege to obey as near as I can; the Lord be honored, to the water again, baptize my body, open the door, receive me in, hinder me not, ye loved of the Lord, for I must go with you.

But we wish not to weary you with many words, therefore we leave the subject for your meditation; praying the Lord to guide us all both in doctrine and practice, that we may see, eye to eye, and walk, hand in hand, up the holy hill of Zion to the honor and glory of His great name.